

Youth



Big league bat boy is really bat man

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September 14, 1958



editor's note:

Why would a church-related magazine for teenagers print an article about a group of young rebels who are fighting, kidnapping, and making a general nuisance throughout Cuba? No, YOUTH magazine is not exactly condoning activities of the Fidelistas. But we in the United States dare not overlook the significance of what is going on in Cuba. We're trying to say two things:

(1) Freedom is not free. No country ever stops its fight for freedom, including the United States. There are always those, even in a so-called "free" society, who threaten a country's freedom by their actions.

(2) Youth are in the revolutionary forefront in today's world struggle for the freeing of all men everywhere. Always youth have rebelled--often for the good. Never before has the adult world known the power and influence of its youth.



Copyright 1958, Gospel Trumpet Co.

"Somebody put in a charge-a-plate!"

September 14, 1958

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To be young
is to be suspect
in Cuba

"Crazy Darn Kids"

By Charles Shaw

THERE WERE four or five of us on the verandah of the Casa Grande Hotel in Santiago de Cuba. All were Cuban but me. I had made my first contact with the revolutionary underground in Santiago, where I had arrived that morning by bus from Havana. I was whiling away my time now until a young woman would call for me and start me on the last stage of my journey to the headquarters of Raúl Castro, brother of the revolutionary leader, Fidel Castro.

The Cubans on the verandah of the Casa

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"Crazy Darn Kids"

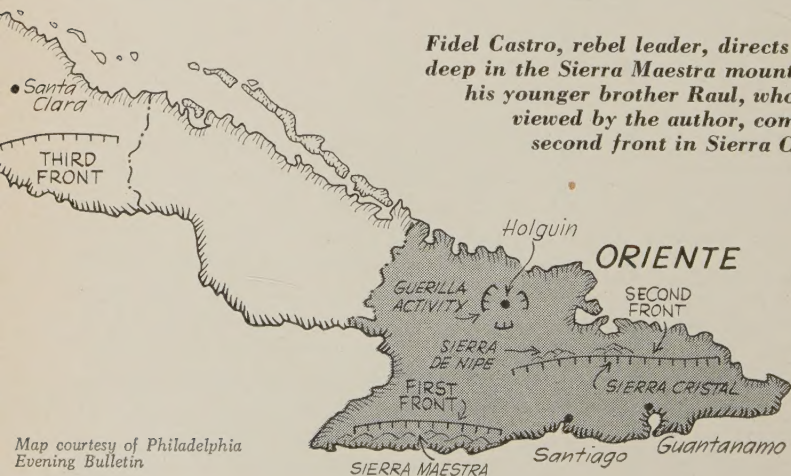
Grande thought of me only as an American tourist; they hadn't asked me my business and I hadn't volunteered to tell them that I was a reporter—that I had been running the gauntlet of Cuban government soldiers from Havana, where I had made my first underground contact in a Protestant church, all the way to Santiago, 600 miles distant.

The conversation centered on the "trouble," about which I affected not to know very much. The three or four Cubans, disavowing support of Fidel Castro and his 26th of July Movement (so named because the first attack on a government army post in Santiago—an attack which failed—took place July 26, 1953), made it clear, too, that they had no sympathy for the government of President Fulgencio Batista.

The verandah stretched along one side of the City Square, at one end of which was the Cathedral of Santiago (St. James) and at the other end the City Hall. Pointing to a group of business buildings on the other side of the Square, one of the Cubans said, "See that bank building over there? Just three days ago . . . it was 6:30 in the evening . . . the Square was filled . . . two young boys, they couldn't have been more than 14 or 15, threw a dud grenade into an Army patrol car. The soldiers shot them down on the spot. Execution without trial. An American businessman wept and denounced the soldiers as murderers and beasts. Good thing those soldiers no understand English."

"Same like that every night,"

Fidel Castro, rebel leader, directs operations deep in the Sierra Maestra mountains, where his younger brother Raul, who was interviewed by the author, commands the second front in Sierra Cristal area



Map courtesy of Philadelphia Evening Bulletin



UPI Photo

Cuban rebel leader, Fidel Castro (left), and his younger brother, Raul (right), are shown with some of their men at a rebel stronghold in the Sierra Maestra mountains.

other man said. "Look about you. Do you see any young men? They are all up in the hills or kept home by frightened parents. In Oriente Province they say that to be young is to be suspect."

A third Cuban remarked, "Crazy darn kids. They say they fight for a cause. For cause . . . huh . . . you and I know better. They fight . . . they die . . . and sometimes I think they die happy. Crazy darn kids."

The next day I saw scores . . . hundreds . . . of these "crazy darn kids" in the blue-green uniforms of the 26th of the July Movement. Each wore a left-arm brassard and a scarf with the number 26 and the words "de Julio." They carried Springfield rifles or shotguns, with bandoliers of bullets or shells. Grenades hung from their belts.

They were the handsomest men I had seen in Cuba, as handsome as I had seen anywhere. And they, along with the young women who formed an important part of the Movement's underground, were the only happy people I had seen in Cuba.

All my contacts with the Santiago underground except one—a handsome, fearless, intelligent young man—had been with girls in their late teens or early twenties. They were friendly, wholesome, enthusiastic but completely ladylike in every respect. They were in stark contrast to the run-of-the-mine women the aver-



"Crazy Darn Kids"

age tourist meets on the streets of Havana. A young girl, whom I shall call Yolanda, chaperoned by an older woman and her husband, took me to Raúl Castro's camp.

There were other young women there. When I asked one of the Freedom Fighters where the girls stayed at night, he said, "They don't. They're here to help—to make and alter uniforms, to cook, to do other chores—not to cause mischief. Before night falls, they go back to Santiago, to Guantanamo or their villages."

A strict moral code prevailed in the Sierra del Cristal north of Santiago, as it prevailed in the Sierra Maestra to the southwest where

Fidel Castro is headquartered. The code includes a ban on drinking. Nothing must interfere with the success of the Movement.

It was conversations with these young people that convinced me that the 26th of July Movement was of a character different from so many Latin American revolutions. It is to a great extent, a youth movement. Fidel Castro is 32; Raúl is 27. It is a movement of youth and old Cubans united to destroy the corruption, the festering immorality, the repression of liberty that have plagued Latin American countries for centuries.

Cuba's youth just won't accept the prospect of the kind of life their d

**ng followers of Fidel
ro keep lookout for
ernment troops amid
k foliage of their
tain hideout in Eastern
a's Oriente Province.**

World Photo

cent parents endured. They have left their schools and colleges, and universities—few schools are open in Cuba today—to fight for a new order.

The young men let their hair grow, and those who can grow beards as symbols of faith and sacrifice and as indications of how long they have been serving the Movement. (A government soldier who had gone unshaven for several weeks while fighting against the Fidelistas was shot to death on the streets of Santiago because he forgot to shave before going out "on the town.")

Two other beardless companions were also killed. Government policy seems to be: Shoot first and ask questions afterwards, although they don't get many answers that way.)

In a company command post about five hours from Santiago by jeep over rutted, stream-slashed roads that sometimes only were roads because they were called roads, I met one 14- or 15-year-old boy. He was short-haired and smooth-faced. He packed a pistol and tried to swagger as he looked admiringly at the "old-timers"—the 19- and 20-year-olds with long hair and at least good beginnings of beards. These, in turn, looked covetously on the luxuriant crops grown on the faces of the 25- and 26-year-olds.

The second worst punishment for a misdemeanor is to shave off a beard and cut the hair of the of-

author visits Raul Castro at his headquarters

Charles Shaw is news director of Station WCAU (Radio and Television) in Philadelphia, Pa. He was formerly a newspaper reporter and editor and one-time war and foreign correspondent for CBS in Europe. Mr. Shaw has been much interested in the revolution that's going on in Cuba against the government of President Fulgencio Batista. He had heard that the rebels, led by a young lawyer named Fidel Castro, were increasing in number and influence throughout Cuba, but that the Batista government's censorship was so effective that very little news about the success of the revolution was now reaching the outside world. But Mr. Shaw wanted to see for himself. After months of secret negotiations, Mr. Shaw went to Cuba this summer and visited Fidel Castro's brother, Raul, in his mountain headquarters in Oriente Province. This article, written especially for YOUTH magazine, tells the story of some of the people who fight for freedom in Cuba.

"Crazy Darn Kids"

fender because that strips him of the visible evidence of his seniority. The worst punishment of all is to keep the young revolutionary soldier from fighting, to assign him a desk job.

These young soldiers are more impatient than bloodthirsty. They want to get the revolution over with so that they may begin building lives for themselves. They feel that each moment not spent in fighting is a moment wasted.

These youngsters of the Movement's army and underground, are joined by a cross-section of Cuban decency drawn from church, business, professional, educational, and other fields.

Cuba's 250,000 Protestants are well-represented. It was in a Protestant church that I met my first Havana contact to whom I presented a letter from Dr. Mario Llerena, an ordained Presbyterian minister and

Fidel Castro's personal representative abroad. To tell more of the Protestants' role in the 26th of July Movement might jeopardize the very lives.

Perhaps the most inspiring feature of the church support of the fight for freedom in Cuba is the cooperation between Protestant and Catholic churches. After I had met two Protestants, each of a different denomination, in the church in which one of them belonged, they called my next contact—a Catholic priest. He came eagerly to the Protestant church to meet the reporter who wanted to "learn the truth." Many of the stations along the underground are churches of various faiths.

Thus the 26th of July Movement is a union of many forces. Most exciting, however, are the "crazy darn kids" who say "they fight for a cause."



troubles are teachers

Our troubles teach us our unity with all mankind. One of the British soldiers who passed through the terrible ordeal of Dunkirk was asked by a friend when he got back safe to England, "What did it feel like out there on that beach at Dunkirk, with the sea in front of you, the German army in back of you, and the German bombers over you?"

His answer was, "It was a strange feeling I had. I felt that every man on the beach was my brother!"

—CLARENCE E. MACARTNEY, *Wisdom*.

on headlines and sidelines . . .

Meet two teenagers who travel 2600 miles every summer



by Theodore A. Braun

JAMES and Betty are two teenagers who live in Orlando, Fla. Each summer their folks take them on a four-month, 2600-mile round trip across the country. Each July they head their auto northward, and soon arrive near the shores of beautiful Lake Ontario, where they rent a cabin for the summer and early fall. When November finally rolls around, they return to Orlando.

At this point, are you envious of James and Betty, and wish you could do the same? Before you do, let me fill in the rest of the story! Each 1300-mile trip is usually made non-stop—with only rest stops and catnaps at roadside parks. In New York, the cabin is a small shack with four rooms—where three other families also live. The only running water is provided by a pump some distance away. The “vacation” hours are spent not in swimming in the refreshing waters of Lake Ontario, but in picking cherries at 50

cents a 20-pound bucket, and apples at ten cents a bushel basket.

However, the summer isn't all work. In between the cherry and apple seasons, there are five weeks when no work is available, and the family struggles to make ends meet. Bean picking used to fill the gap. Now mechanical pickers have taken over. September finally comes, but only three members of the family go back to work—14-year-old Betty starts public school. James, being 16, continues in the orchards. At last the first frost arrives, the trees are bare, and the family heads back to Orlando where more crops await.

The newspapers today are full of the exploits of travelers. The life of a migrant teenager is also one of travel, but less spectacular and not often written-up. However, each one of us is in debt to him and his family for the fruit we enjoy.

The next time you eat the maraschino cherry on top of a sundae, remember your migrant counterpart.



Mr. Braun is campus minister at Pennsylvania State University, State College, Pa. This is his sixth in a series of news comment columns.

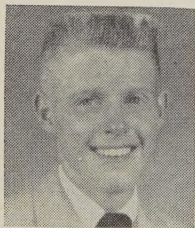
What counts most when selecting your vocation?

Deciding just what we want to do with our life is a very vital question for every one of us. With all of the vocational guidance tests and personal counselors, teens are better equipped today than ever before to face the vocational decision in their life. Yet young people still find it hard to decide. So, we asked a number of young people in the two fellowships of the United Church of Christ, and here are their answers:



Penelope King, Longmeadow, Mass., writes:

The idea of becoming a nurse had grown up along with me but my reasons for training as one hadn't matured much beyond the "Cherry Ames" stage. I found the factor prominent in my thinking was that of serving others in a Christian spirit. How could I, with my limited talents, best serve God, follow Jesus, and help others? To be able to encompass that three-in-one purpose, I chose nursing.



Sam Matthews, Chester Springs, Pa.:

Answering God's call is the most important thing to consider. He may call us in many ways, but God will make his plans clear to those who want to know. We must forget our selfish desires for wealth or prestige and seek to understand what he would have us do. I believe that God will help teenagers find the vocation that best suits our talents, and that this vocation will be worth the life that he has given us.



Gloria Kriner, DuBois, Pa.:

The most important thing to consider in choosing a vocation is happiness. How very much we would profit by studying different phases of vocations that interest us, and by observing persons involved—never hesitating to ask advice. Whatever our selection, success depends upon whether or not we are happy, whether or not we enjoy our work. It is up to us to use our God-given abilities with happiness in our minds and hearts.



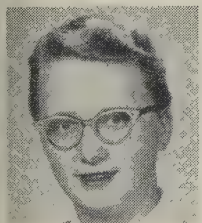
Bonnie Brown, Easton, Pa.:

Three things deserve consideration. First and foremost, it should be a Christian vocation—not necessarily the ministry, but one in which you can and will witness Christ. Second, it should be something you enjoy doing. Don't enter a profession just because everyone else in your family has done so. And third, I think your own talents and abilities should be considered. The best advice I've had is not to feel discouraged at present indecision. It takes time.



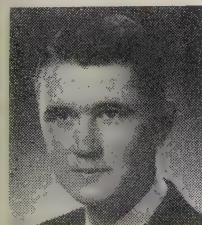
George Bahner, Dalmatia, Pa.:

"How can I put my abilities and my whole personality to their best use?" Phrasing it differently, "How can I make the most of the potential I have?" Most of us spend at least 12 years in school preparing ourselves for a vocation. During the rest of our lives we will undoubtedly spend a great deal of time and energy with it. All this boils down to a matter of good stewardship—being good managers of ourselves.



Martha Baumer, West Bend, Wis.:

I think that what counts most when selecting a vocation is how a person can best serve God, using the talents given him. This does not necessarily mean that he will be a minister or missionary. Certainly a Christian youth can do no less than put Christ at the center of his life. Since a young person's vocation is a basic part of his life, it seems that Christ ought also to be the center there.



Dean Hoge, New Knoxville, O.:

So much in our entire lifetime depends upon our choice of life work. Through prayer we have excellent counsel and direction available to us for important problems such as this. God has wonderful plans for each of us if we just come to him in prayer, asking him to guide and lead our lives for his service and his glory. The most important thing when selecting a vocation is asking God for direction and following where he leads.



Alma Wolber, Greenville, Pa.:

The most important thing is one's own happiness. To find happiness in a vocation, it must be challenging, yet rewarding. It must demand our best and help us grow. It must require us to use the abilities and talents that are ours alone, which make us different, yet priceless, in value. The vocation we select is a decision each of us must make for ourselves, because if we are to find life worth living, we must make our living doing something worthy of our life.

daring young people

by Chester A. Marcus

NOT ALL "daring young people" are associated with hot rods, speeding automobiles and other such adventures. How about those young people who are *truly* daring? How about those youth groups today which are daring to live creatively, pioneering in one of the most difficult areas of human relationships? Such young people offer to us all the promise of a brighter future.

No one has written or spoken about the tensions involved in racial segregation and desegregation without pointing out the difference in the thinking, attitudes and action between young people and their parents.

By and large, the real trouble makers are not the young people but their elders. Where young people have resorted to violence, it has been at the instigation of adults. This fact could lead one to assume that as soon as the older people pass on, a great many of our racial problems will be solved. Many look at the race problem in this light and postpone efforts to find effective solutions for future generations.

This theory would have greater promise were it not for the fact that attitudes of prejudice are effectively transmitted from parent to child and present-day bigots will poison many minds with racial hate before they pass on. Therefore, any program of education aimed at producing brotherhood and equality must have two emphases—adult and youth.

Educational efforts must not ignore the fact that many adults change their attitudes on race when they can be made to see how their prejudices affect the lives of other people, or when they can be led to see the incompatibility between racial prejudice and the gospel of love. Many of the strongest advocates of racial justice were once prejudiced or indifferent to the problem of inter-group relations. Because this is true we must not give up our efforts to reach adults in seeking change in our racial patterns.

Surely we have been right in emphasizing racial understanding among our young people. They are more open and receptive to change and have not had built into their emotions the rigid pattern of segregation. I believe young people are more willing to think objectively if

Mr. Marcus is Secretary for Race Relations, Council for Christian Social Action, United Church of Christ.



RNS Photo

One of the community service projects of a midwestern college provides leadership at a local nursery.

the pursuit of truth and follow where truth leads than those of us who are older. As one thinks of the groups which have been pioneers in racial understanding, a number of youth groups come to mind. These are daring young people.

The Y-Teens in many parts of the country where a rigid pattern of segregation is practiced, dared to live out their Christian convictions. They adopted an inclusive program for Christian young people. The YWCA has been foremost among the agencies working for racial understanding, and their youth pro-

gram has been a fine example of Christian courage. Many of the earlier interracial camps and retreats were sponsored by the young people of the "Y" movement.

One of the finest examples of interracial cooperation is seen in the United Christian Youth Movement. In communities across the country honest young people in search of truth have done pioneer research in the area of race. They have brought



daring young people

into their program authorities in the field with many shades of opinion. This group of young people from many denominational backgrounds have not been afraid to think new thoughts about racial patterns. They have truly sought to bring the message of the Christian gospel to bear in the complex area of human relations. These young people have not only pioneered in racial understanding but have given us some of the best examples of the unity which binds Christians together in worship and work.

Giving a visible demonstration of their faith are the traveling teams of the National Youth Caravans, which were started over ten years ago by the Department of Youth Work of the Evangelical and Reformed Church. While serving local churches and community centers, their interracial, interdenominational, intercultural living continues to be a powerful witness to the power of the gospel to transcend racial and cultural barriers.

In our own churches, our youth in Sunday morning classes and evening fellowship groups have demon-

strated a comprehension of the ethics of the Christian gospel greater than anyone would suspect. Studying with many different racial and cultural groups, these young people have brought new dimensions of understanding to the crucial problems of race.

In summer camps and conferences, many young people have experienced brotherhood. They have grown to the point where they can think of a minority person as a person unrelated to race. It is reasonable to believe that as the base of shared experiences broadens, other young people who have been limited in their experiences will also discover a deeper meaning for brotherhood.

In spite of a few young people who sometimes give youth a bad name, we must keep in mind that there are thousands of young people committed to Christ Jesus as the Lord, and dedicated to the building of a better world, based upon justice, equality, love and good will. The future is on the shoulders of such young people that the future rests.



It's good for what ails you

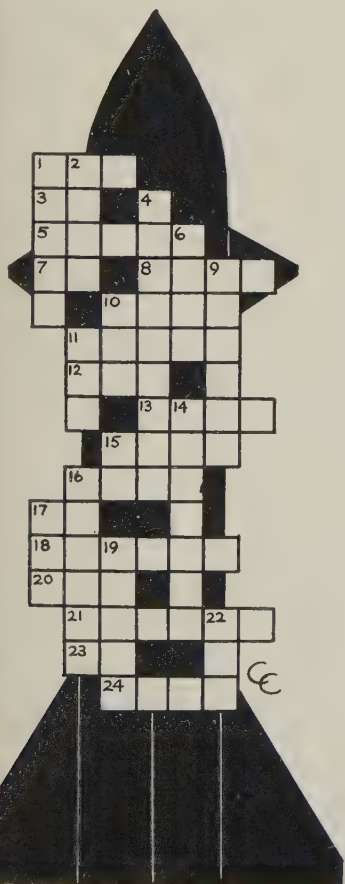
The class had been reading the story of Moses. Afterwards one boy asked, "Did Moses have the same after-dinner illness my pop's got?"

The puzzled teacher asked him what he meant.

"Well," he said, "it says here the Lord gave Moses two tablets."

Rocket Puzzle

By Carol Conner



ACROSS

1. Shrewd
3. North America (abbr.)
5. Air Force missile named for the bearer of a great burden
7. Second note of the scale
8. An Army anti-aircraft guided missile
10. Price
11. Flock of birds
12. Consumed
13. Discover the hidden meaning of
15. Branch of service which developed the Talos and the Terrier
16. Part taken by an actor
17. Perform
18. Pertaining to atoms
20. An edible root
21. Point aimed at
23. Inquiring exclamation
24. Without interest

DOWN

1. An intercontinental missile named after a Lewis Carroll nonsense creature
2. Tardy
4. Cape, rocket launching area
6. The ground devoted to a military construction
9. Opening for key in lock
10. To decompose
11. Domestic animal
14. From sunset till dark
15. Not at all
16. To turn on an axis
17. From dawn to dark
19. SAC headquarters
22. Finish

(Answers on page 30)

Shining shoes and toting ba



the big leagues

By Edgar Williams



ONE EVENING early this summer, Kenny Bush sat in front of his locker in the clubhouse of the Philadelphia Phillies at Connie Mack Stadium in Philadelphia. He wore a Phillies' uniform and a tired expression.

"Hey," remarked pitcher Robin Roberts, "you look like you didn't get much sleep last night."

"I didn't," Kenny replied. "My daughter had a tummy ache, and my wife and I were up with her all night."

Kenny Bush is the bat boy of the Phillies. He's not exactly a boy, being 23 years old and a family man, but he does tote bats. He has, in fact, been lugging lumber for the Phils since he was 13.

During his team's 77-game home schedule, Kenny carries from clubhouse to dugout, between dugout and home plate, and from dugout back to clubhouse about 20,000 pounds of wood in the form of bats. He also keeps the bats clean, guards them from souvenir-hunting fans and helps Russell Henry, the clubhouse custodian, tidy up the Phillies' dressing quarters after every game.

"It keeps me stepping," Kenny declares. "But it's fun. Also, I can use the money."

The job pays four dollars a game, which figures out to \$308 a season. This, plus tips from the players, enables Kenny to earn upwards of \$600 during a campaign.

Obviously, a fellow can't support a wife and child on \$600 a year. Kenny has a full-time job as a stock man in the warehouse of a Philadelphia department store. This doesn't conflict with his bat boy chores

Bat boy

because the Phillies play night games exclusively, Monday through Friday. On weekends when day games are played, Kenny isn't scheduled for work at the warehouse.

Kenny doesn't travel with the team. Few major league clubs ever take their bat boys on the road. Still, Mondays through Fridays, when the Phillies are at home, Kenny sometimes feels like a jet-propelled traveler.

He starts work at the warehouse at 8 a.m., finishes at 5 p.m. Then he makes the trip across the city as fast as public transportation will carry him. If there are no traffic tie-ups, he reaches the ball park at about

Mr. Williams is a staff writer for *Today* magazine, Sunday supplement of the *Philadelphia Inquirer*. He is also a frequent contributor to *YOUTH* magazine.

5:30, hastily swallows a sandwich and a glass of milk. Then he changes into his uniform and trundles the bats and the catching equipment out to the dugout.

When the Phillies complete batting practice, Kenny arranges the bats in the dugout rack. He does this in conformance with the batting order. The leadoff man's bats are placed first in line, nearest home plate. Then come the No. 2 hitter's bats, and so on.

During a game, Kenny sits in the dugout when the Phils are in the field, kneels near the "on deck" circle when the team is at bat. As a player steps up to await his turn at the plate, Kenny hands him his bat, along with a heavier model used for loosening-up swings.

After a batter either has reached base or been retired, Bush returns his bat to its place in the rack. Kenny's other duties include shaking hands with Phil home run hitters as they cross the plate and carrying jackets out to any pitchers who happen to get on base.

After a game, Kenny keeps watch over the equipment until the crowd has left the park, then carries everything back to the clubhouse. There he shines the players' baseball shoes

Kenny has no favorites among the Phillies, but he enjoys chatting with all of them.

All photos by Joseph Nettis





and helps clean up the clubhouse in preparation for the next day.

Generally, it is shortly after midnight when Kenny reaches the tidy home not far from the ball park where he lives with his wife, Dorothy, and two-year-old daughter, Susan. Kenny and Dorothy have a snack while they discuss the game.

What does Dorothy think about her husband's being a bat boy? "My friends tease me about being a baseball widow," she says with a smile. "I don't mind. Baseball means so much to Kenny that I want him to stay in it as long as he wants. I go to the games as often as possible, and this season I've taken Susan with me several times. Naturally,

The bat boy's job is to keep each player's equipment in the order in which they bat.

she thinks the most interesting man in a Phillies' uniform is her daddy."

Baseball, incidentally, had a hand in Kenny's meeting Dorothy. About six years ago, a youngster named Earl Camburn approached Kenny regarding a job as assistant bat boy. Kenny went to bat for the applicant with Russell Henry, who is in charge of the bat boy corps, and Earl got the job.

One day after a doubleheader, Earl introduced Kenny to his sister, Dorothy. One thing led to another, and on October 8, 1955, Dorothy became Mrs. Bush.

Bat boy

The Bushes are Presbyterians, and both Kenny and Dorothy are active in Sunday church school work at a Presbyterian church in Philadelphia. Also, one of the most interested members of the church school's beginners' department is little Susan Bush.

This is Kenny's 11th season with the Phillies. He started as an assistant bat boy in 1948, became bat boy in 1950. In those days he aspired to a career as a ballplayer, and took pregame lessons in shortstopping from infielder Gran Hamner. Kenny still works out occasionally with the team before a game, but now it's strictly for exercise.

"I wasn't a bad prospect," he says matter-of-factly, "but my size was against me. I kept waiting to grow, but I never did." Kenny is five feet

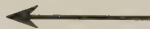
seven inches tall, weighs 134 pounds.

Kenny has no personal favorites among the men he serves. "All of them," he says, "are nice fellows. I've never known any of them to try to pull rank on me. They're all my friends."

For any boy who likes baseball and lives in or near a major league city, Kenny says he can't think of a better life than that of a bat boy. "It's a wonderful experience," he declares. "And there's nothing mysterious about getting a bat boy's job. Most teams have at least one opening at the beginning of the season. You simply apply to the general manager of the team for the job, and then hope for the best."

Although he no longer has "boy" status, insofar as age is concerned, and although there are times—particularly near the end of a long home stand by the Phillies—when the strain of his extended workdays begins to show, Kenny has no idea of becoming a retired bat boy.

"You hate to think," he says, "about giving it up. It's so much fun."



*Before leaving for the game,
Kenny plays with his daughter.*



*Kenny (without number
uniform) kneels beside pl
who is waiting his turn at*





From "Meditations with a Pencil" by Diana Orpen, copyright 1946, Sheed & Ward, Inc., N. Y.

And why are you anxious about clothing? Consider the lilies of the field, how they grow, they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O men of little faith?

(Matthew 6: 28-31)

Bible book of the month . . .

Habakkuk

By T. Chipman Day

DID YOU ever have the feeling the world and everybody in it were all wrong? Did you ever feel that life was a raw deal and that nobody, perhaps not even God, really cared what happened?

If you have felt like this, you have felt as Habakkuk did, around 600 B.C. "O thou Eternal, how long shall I cry, and thou wilt never hear? I complain to thee of wrongs and yet thou wilt not help" (1: 2, 3, Moffatt).

The setting of this complaint of the prophet was the rise of a new totalitarian power, the Babylonians, to torture Habakkuk's beloved fellow Jews, soon after they had already been oppressed by the Assyrians. To answer the age-old question of why the innocents suffer, Habakkuk tries an age-old answer: Maybe God is the author of these wars and invasions, though it seems incredible: "a deed that you would not believe if told!" (1: 15.) Perhaps the Lord is punishing "the treacherous ones" in Judah, the

prophet's own land, because of their stubborn sinfulness.

But suddenly Habakkuk sees that if all this is so, the remedy is worse than the disease. He sees the nations, as we see them today—like a shoal of fishes, without a leader, without organization. And Habakkuk, like many a young person who is perplexed and depressed, feels the need of perspective, of going up to a hilltop—real or imaginary—where he can get an objective look.

Habakkuk climbs a tower. He tries to get a "view from the bridge." He tries to hear, if possible, some sounds other than "swords' loud clashing or roll of stirring drums." Perhaps he can discern some deeper answer from God than just the easy answers people usually like to give.

And Habakkuk is not disappointed: "Take down this (insight) on your tablets plainly, that one may *read it on the run!* . . . The vision has its own appointed hour, it is ripening, it will flower; if it be long, then wait, for it is sure" (2: 2, 3).

What a counsel to be patient, to

Mr. Day is in charge of young people's work for the Congregational Christian Churches of Massachusetts. This is his second in a series of three reviews of books of the Bible.

Habakkuk

take God's long view of history and not our own short-sighted estimates! God takes no pleasure in the triumph of the wicked. On the contrary, if we endure to the end, if we are faithful despite all the tragedy of the world, we shall be more than conquerors ourselves. "The just shall live by his faithfulness" (2: 4).

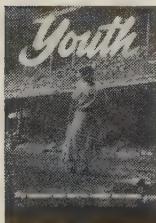
Right here, in this verse, of course, we have the very watchword of our religious heritage, which Paul emphasized in Romans and Luther took as the most decisive words in the Bible for the Protestant Reformation! "The just shall live by faith!" From this point of departure Habakkuk sees the sweep of history condemning all idols, crutches and supports which men substitute for the power they could so freely find in God, if they only would. He scorns the false gods of excessive profit and material possessions. He condemns the political racketeers, those "who build a city by bloodshed and found a town on

crime!" (2: 9, Moffatt translation). He realizes how many fine persons have been spoiled by alcohol and pronounces "woe unto him that giveth his neighbor drink (the cause of fury)!"

He lashes out against image (idolatry): "Can this (wooden thing) give any guidance, cased in gold and silver?" Rather, Habakkuk shouts: "The Lord is in his holy temple, let all the earth keep silence before him" (2: 19, 20).

Habakkuk's view from the bridge is over. He closes with a prayer-poem of assurance that *God is with us*; and who, therefore, can help against us? "Now we will wait (with patience) for the coming . . . distress . . . The Lord, the Eternal, is our strength . . . he helps us to keep our footing on the heights" (3: 19, Moffatt).

Read Habakkuk. Find some quiet place, "above the selfish strife," and in your own "view from the bridge" take new courage for the living of these days! ▼▼▼



Big league bat boys are the envy of many young teens. You don't have to be a star athlete to make the team. As a bat boy, you get a close-up look at big names in the big leagues. You get a chance to be at the center of the most popular American sport. Our cover boy is a bat man who started as a bat boy. For his story, turn to page 17. (Cover photo by Joseph Nettis)

at work in the church . . .

Do you follow the gloom? Or the gleam?



By Robert Knowles

HHEY THERE! You with the gloom in your eye! Why so glum, chum? Are you still feeling badly about your wasted opportunities during the past couple of months? Can your chins be dragging because you know the ole school bell is clanging again?

So you don't think school daze can compare with the big time you had this summer, huh? Well, you may be wrong. Sure, it's great to have had a summer job with the resultant income. And of course, there's nothing like a week or two at church camp or conference, or at any kind of camp. Or maybe you just loafed all summer, and you hate the thought of getting back on a work schedule. Well, get with it, friend! There's an important job to be done—the winning of an education and you're the only one who can do it for yourself.

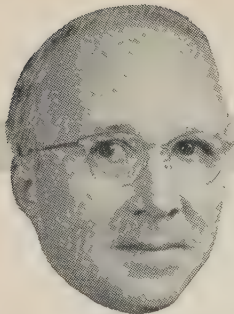
Your basic task is to buckle down

Mr. Knowles is director of Christian education of South Conference (Congregational Christian), as of September 1. He was formerly secretary for junior high work, Division of Christian Education. This is his last column. We wish him well in his new work.

to the books and to tackle the teachers to get information, techniques and insights that make a well-rounded education. Don't mess with mediocrity and settle for just a passing grade. Try hitting with an "A-bomb." The point is: you've got certain God-given talents and capacities. Don't misuse them.

And you've got a God-given faith, too. If you feel that your Christian faith has been strengthened this summer, then keep it strong by putting it into practice in all of your relationships—in the school, in the community and at home, as well as at church. You don't have to stand on a table at lunchtime and preach a sermon, but you'll find many opportunities to witness to your faith. You can witness when you give friendship to someone who especially needs it; or when you speak out against dishonest practices; or when the party begins to degenerate and you object; or when there's a difficult job to be done.





on this business of living

What makes others act the way they do?

WHAT GOES out of balance with practically all of us at times to make us behave badly? Certainly there have been moments in our lives that are jolting to remember, moments when all courage seemed to vanish and little but nonsense and neurotic reactions remained. Such jittery moments often bring deep feelings of inadequacy and shame that secretly disturb and torment us for days. Can these imbalances actually be disorders?

The full answers to all the possibilities behind personality disturbances would fill up several textbooks in biochemistry, neurology, heredity and psychiatry. All of these facets of our personalities might be involved.

In recent decades specialists in these areas of science have been gaining clearer insight into many personality disorders. The most important discoveries have shattered the idea that "it is all in the mind," or that "anybody can quickly

change his reactions whenever he really desires to."

But the picture is not hopeless either, for now we understand many causes of personality defects. Many of these causes used to escape recognition. Better understanding gives us a better opportunity to manage such disturbances, instead of falling under their control.

Here are some basic causes of personality disturbances. Consider them thoughtfully. Notice how they may explain the reactions of people you know who have puzzled you. If wise enough, however, not to get around "diagnosing" people. They would show that you lack not only mature insight and understanding but also mature concern for others.

Personality defects arise from various *organic defects*. Can you understand how this might explain behavior patterns in the child who was born mentally deficient, or the girl who suffers severe depression after an arm is lost in an accident?

Dr. John E. Crawford

- a clinical psychologist with special interest in youth and their problems
- a Fellow in the consulting division of the American Psychological Association

General poor health can also cause personality disturbances. The 13-year-old boy who has never been very sturdy or strong, often seems moody and discouraged when things are not really bad.

Extensive research has shown that personality disturbances rise partly out of *chronically repressed emotions*. So-called conduct disorders such as habitual lying, out of bounds sexual behavior, alcoholism or drug addiction are often the result of severe emotional conflicts which cause extreme discouragement.

There are still other personality problems that rise largely out of *inadequate understanding of ourselves*. Along with this goes the problem of *low self-esteem*.

These points can, if we desire, lead us to a clearer insight and understanding of ourselves. Isn't this something we can all afford?



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"That was our pastor. . . . He said if he had to eat one more 'hot-dish,' he'd die!"

youth in the news . . .

Church Youth Live "Happier, More Meaningful Lives"

Results of a recent national survey of church youth indicate that young people who are active in church work lead "happier, more meaningful lives" than youth in other situations.

Addressing the youth section of the 10th annual Eastern Christian Social Action Institute of the United Church of Christ, Dick Chamber-

lain, 22, of Middleboro, Mass., said that he found "the fellows and girls in church work to be much more sensitive to other people's needs, and penetrated problems more deeply than most other young people."

Leader of the Institute's youth section, Mr. Chamberlain compiled results of the survey after completing a 14,000-mile trip to young people's groups in 16 areas of the country.

Young people, he observed, "could also be strategic helpers in cutting down juvenile delinquency because they are apt to know which youth are behind or planning toward teen crime."

He said that youth "have to be given more confidence to do what they know is right, and the church youth group ought to be the vanguard."

Like Sets October 1 as Nat'l Prayer Day

In a statement proclaiming Wednesday, October 1, as National Day of Prayer, President Eisenhower called upon Americans of all faiths to pray for a just and durable peace "under the guiding hand of Almighty God."

The President also asked that all visitors to our country join with Americans in prayers "for our nation and for all mankind."



RNS Photo

Some 480 Burmese students were "shot" with painless jet guns loaded with anti-typhoid serum. The project was done in 2½ hours by three of five doctors on a medical team making a world tour of mission centers.

On her recent visit to Canada, Princess Margaret signs an old Bible given to the Mohawk Indians by Queen Anne in 1712.

RNS Photo



Urge National Teen Alcohol Program

A national alcohol education program for teen-agers "to begin in the first years of high school" was urged by several who attended the third annual Institute of Scientific Studies for the Prevention of Alcoholism.

More than 100 clergymen, educators, social workers and scientists attended the sessions.

"Young girls in particular," said Dr. Dora Papara-Nicholson, director of research at the Rosewood State Training School and Hospital, Reistertown, Md., "need to be taught that the side-burned hot-rodder who can hold down a couple of drinks and still keep his car somewhere near the road is not necessarily going to be a good father to their children."

William A. Scharffenberg of Washington, D. C., secretary of the International Temperance Association, noted that most of the world's

drinking occurs in the western nations, the "so-called Christian nations." He urged clergymen and diplomats to spearhead a drive against the "medieval hangover" of drinking.

Beauty Expert Advises Girls to Cry More

There's nothing like a good cry to make you beautiful! So counsels Italian beauty expert Giorgio Mattezzo, who now gives his clients weeping treatments. He insists on 20 minutes of conscientious crying a day.

"Never wipe tears away quickly," instructs Mattezzo. "Let them stream down the face, and sink into the skin."

"While they are beautifying the complexion, they are washing away hate, dissatisfaction and troubles. They are cleansing the soul."

More News ►►

Church Membership in U.S. at Record High

Church membership in the United States reached an all-time high of 104,189,678 in 1957, according to statistics published by the National Council of Churches. This means that 61 out of every 100 Americans of all ages are members of a church or synagogue.

Of this total 59,823,777 are Protestants; 35,846,477, Roman Catholics; 5,500,000 Jews; 2,540,446, Eastern Orthodox; and Old Catholics and Polish National Catholics number 273,692.

The figures are based on official reports provided by 255 religious bodies of the 267 listed in the Yearbook of American Churches.

The largest Protestant church body is The Methodist Church, with 9,543,245 members. Second is the Southern Baptist Convention with 8,956,756 members.

Communists Now Admit Existence of Love

The Communists have finally conceded that romantic love is here to stay.

For a long time the Communists tried to play down romance. They said a man and wife were "companions in the building of socialism."

They preferred to believe that love and companionship was synonymous and that neither physical attraction nor material considerations entered into it.

But East Germans, after thirteen years of Communist rule, still are getting married for the same reasons they always did. Love, money and clothes are the attractions.

Confronted by this fact, the Communist leaders have given their belated approval to romance.

Walter Ulbricht, Communist party chief, has ordered authors to write love stories. He said that if Communist writers did not provide them the girls would read Western "trash." Communist youth leaders are telling women members of the youth organization that "young men forget everything else when a girl is pretty and dresses well."

Youth leader Inge Thel complained that many girl youth leaders failed to convert boys because "they forgot to look at themselves in the mirror."

Feminine readers of a Communist youth newspaper were advised to learn to cook because "a girl who can't cook will never get a husband."

Answers to puzzle on page 15

ACROSS

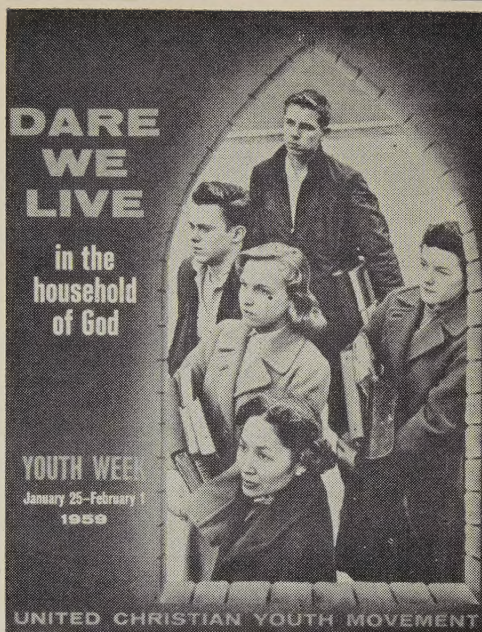
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DOWN

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|--------------|-------------|-----------|
| 1. Snark | 10. Rot | 17. Day |
| 2. Late | 11. Cat | 19. Omaha |
| 4. Canaveral | 14. Evening | 22. End |
| 6. Site | 15. No | |
| 9. Keyway | 16. Rotate | |

Looking ahead . . .

Youth Week 1959



YOUNG PEOPLE are important in the life of the church. And one way the church proves this fact is by its observance of Youth Week. This observance next falls during the week of January 25-February 1, 1959. Why mention it so early? Because advance planning and preparation can make a big thing of Youth Week in your community. Start now to encourage your church to permit its young people to be in charge of the morning worship service on Youth Sunday, January 25, 1959. Start now to encourage all of the Christian youth in your community to observe Youth Week and Interdenominational Youth Sunday, February 1, 1959. If you need help, send for the Youth Week Packet. Send your request and one dollar to: P and D, National Council of Churches, P.O. Box 301, Madison Square Station, New York 10, N. Y. This packet includes a Youth Week two-color poster, Youth Week post card, Youth Week manual, guide for services, a radio play, a television play, a Sunday worship service, and a community worship service. The theme for the 1959 Youth Week is "Dare We Live in the Household of God?"



prayer for understanding

DEAR GOD, Father of us all, guide us in our understanding of all men. Open our eyes that we may see, our minds that we may know, and our hearts that we may feel that love which passes all understanding.

Our Father, help us to know you better. We know it is in the light of your will for us and within the fellowship of your love for all men that we come to see ourselves and our brothers as you would have us do.

Help us to know our brother better—his likes and dislikes, his worthy achievements as well as his mistakes. Help us to grow in an understanding of those people whom we find it hardest to know and to like. When they hurt us by their words or deeds, help us to forgive them, to seek the reasons why they act as they do, and to search our own souls for imperfection.

We ask in Jesus' name. AMEN.

Photo by Edward Wallowitch

